

The Bombay Guardian.

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WEEKLY REVIEW.

—Some of those who gave their countenance in the recent case of widow remarriage, are severely tried just now by the action of the 'orthodox' party in excommunicating them. They are casting about them for the means of defence, and are talking of getting the civil power to help them to fight their great battle. In our opinion there is but one way of getting a victory over the caste-league, and that is not to 'fash' themselves in the least about their excommunication. It is serious or unimportant very much as they choose to regard it. So long as they shall seem by their procedure to attach much importance to the *discasting* decrees, so long will they be strengthening the hands of their enemies. Let them treat the thing as a mere bagatelle, a foolish anachronism, and though they may for a while suffer some social inconveniences they will soon find that they have obtained a real triumph. In attending the late marriage they lifted up a banner with this decree, 'No more blind obedience to the shastris.' Let them keep this aloft and they will win the day.

—We understand that on Tuesday of last week five natives were saved from drowning by a soldier of H. M.'s 23rd Regiment stationed at Colaba. The men belonged to a boat which was swamped at some distance from the shore. Cooper, the man who saved them, was in the water two hours and a half, bringing them one after another ashore at peril of his own life. He was formerly a sailor. He belongs to the band. Lance Corporal Andrews also saved the life of a man. These facts are certainly most honorable to the men whose names we have mentioned, and reflect credit upon the regiment to which the men belong.

—It appears that some of the huge rocks on Malabar Hill that overhang the road, are likely to fall. The Commissioner of Police, the Municipal Commissioner, the Bench of Justices, all the authorities in fact are aware of the peril, but no one has authority to remove the rocks. There must be a form of notice, so many days must expire, afterwards it will be possible to do something.

—Why should the soldier be entrusted with his own ammunition, except in time of war or when on duty, is a very pertinent question, suggested by the murder of a native at Calcutta committed by a drunken soldier of the 26th Cameronians.

—The man Green condemned at the last sessions of the High Court for the murder of a non-commissioned officer at Colaba was executed yesterday morning. He had been visited by several ministers and he gave very good evidence before his death that a new heart had been given him, a heart to see and detest the wickedness of his past life, and to lay hold upon the offer of forgiveness and life in Christ. This man had in his youth the instructions of a pious mother, and at

one time, while in the army, he manifested a desire to live religiously. But drink became his curse and brought him completely under the power of what was most evil in his nature. On the day preceding the murder he had been drinking freely of several different kinds of liquor; and it was because he was thwarted in his desire to get more that he resolved to take the life of the man that thwarted him. In the mysterious providence of God, he mistook and shot a man against whom he had not the slightest feeling of unfriendliness. He was visited in prison (at his own request) by the officer whom he had wished to shoot, and expressed to him his deep contrition and sorrow for his mad malignancy. He wished very earnestly that the men of his regiment might understand how he regarded the curse of drink, and might take warning from him to flee from it.

—The Lords have determined to abide by their amendments of the Irish Church Bill; Mr. Gladstone declares that he is bound to reject them. Among them is the scheme for concurrent endowment, that is, the endowment of all churches, giving two millions to the Church of Rome, one million to the Presbyterians. The *Times* advocates this. But the Commons have, by a large majority, declared against it; so the telegraph informs us.

ONE of the young Native gentlemen of Bombay now visiting Europe; has been writing letters to his father giving his first impressions of things in the Western world, with a good deal of *naïveté*. The letters have been published in the *Indu-Prakash*. In one of them he says:

"The French being Roman Catholics generally, their churches have, like Hindu temples idols and shrines and many of the superstitious rites, as for instance burning incense, taking or rather drinking the water in which a holy monk, so called, washes his feet." &c.,

It will be well if Roman Catholics take note of the impression made by the images in their churches upon a Hindoo. He is so far enlightened as to regard the worship of images as superstition, and after having got his own mind disabused of the error that idolatry is religion, he is astonished to find France, civilized France, full of what he regards as idol-temples. Of course, if he will read Bishop Meurin's book on Images, he will learn that the Romanists do not consider it idolatry to bow down and burn incense before the images of saints; but he knows that the arguments urged in the book are those that are urged by Hindoos in favor of their image-worship; and those that the Israelites used when they worshiped the golden calf. He blunders a little in his account of the holy water; he fancies that it

must have got its holiness from the feet of a pious monk washed in it. The process by which ordinary water is converted into holy water, is not quite so simple. The priest effects the transformation by blessing salt, then casting it in the form of a cross into the water in the name of the Father, Son and Holy Spirit; with certain accompanying prayers for the defence of those who use it from the incursions of evil spirits.

WE regret very much that the Rev. C. W. H. Isenberg has been obliged by ill-health to leave for England. He has been for some years at Hyderabad in Sind, a very trying climate for some constitutions. It is hoped that he may by the blessing of God regain his health and return in a year or two to Western India. The number of the Church Missionary Society's missionaries in Western India, has been very sadly diminished in the last year or two.

THE Overend and Gurney case is likely to come to an untimely end, because Dr. Thom has spent as much money as he is disposed to in the prosecution. The chief advantage, says the *Times*, which a Briton gains by losing money through his neighbour's misconduct, is the right to lose more money in prosecuting him. The *Times* hopes that the result of the present case may accomplish what whole volumes of essays and speeches have hitherto failed to, and 'make that great flaw in our criminal system, the want of a public prosecutor, generally felt.' Unless it does more than make the 'flaw' 'generally felt,' it will not avail much. It is indeed a portentous anomaly that there should be no public prosecutor in England, even in 1869. The case, at the last date, stood thus:

"The Directors, having been committed by the Chief Magistrate of the City, and a true bill having been found against them by the Grand Jury, are awaiting their trial in the Court of Queen's Bench. But while the prosecutor either cannot or will not employ counsel, the Lord Chief Justice declares that he shall not appear except by counsel, and the Lord Mayor virtually declares that, if he does not appear, he shall forfeit 5,000*l*."

So, he is threatened with the loss of £5,000 for having sought to bring certain condign offenders to justice.

WE have much pleasure in announcing the baptism of Dr. Atmaram Sadaseo Jayakar, at Ahmedabad, last Lord's Day, in connection with the Irish Presbyterian Mission. The Rev. J. Wallace of Surat performed the ceremony, preaching a sermon appropriate to the occasion from Acts xvii. Dr. Jayakar read a short statement of his convictions. The services were in Gujarati. About 200 Native young men were present, as well as a number of Europeans.

Dr. A. S. Jayakar was for years a pupil in the College division of the Free Church in-

stitution in Bombay, and there received a good measure of Biblical instruction. This was some ten or twelve years ago. He afterwards went through the course of the Grant Medical College, and took his degree of B. M. in the University; then, availing himself of the Mungaldas traveling fellowship he went to England where, after passing the prescribed examinations, he was admitted a member of the Covenanted Medical Service. We hope that he may have grace to adorn the doctrine and service of Christ, and prove himself a loyal, humble and self-denying disciple. And we shall be glad if some who have been his associates in study and in the pursuit of the honors of this world, may by his example be led to consider their need of something which the world cannot bestow, and without which we are poor indeed.

The statement made by Dr. Jayakar was to this effect: While he was yet at school he became convinced that Hinduism was entirely without evidence of a divine origin, and lost all confidence in it. For some time after rejecting it, he was unable to make up his mind that God had given a religion to man. On becoming better acquainted with Christianity he found that it met the necessities of man by providing a ransom for his sins, a Mediator between God and man, one fitted by his holy and divine nature to make an atonement for us and intercede for us. "Believing, therefore, that the Christian religion is true and divine, I now make a public profession of it, and my prayer to God is that others similarly convinced may acknowledge Christ as the Son of God and our Teacher (Guru) and follow his instruction."

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EGYPT IN PROPHECY.

It would seem that the Viceroy of Egypt, in his visit to the Western powers, is influenced in some degree by the hope of getting them to favor his desire to make Egypt independent. The jealousy displayed by the Sultan at the invitations extended to crowned heads to take part in the Suez Canal Celebration, and the fact that the *Times* ventures on a suggestion that the time may now be come for the vicerealty to become a royalty, both seem to point that way. By the by, speaking of the time come, some will call to mind that the expiry of the prophetic period of 1260 years from the time when Mahomed began to assume the character of a prophet (A. D. 610) is close at hand. It has often been remarked that the rise of the Pope in his character of the professed head of the church universal, and that of Mahomedism very nearly synchronize. The Emperor Phocas reigned from 602 to 609. In 606 he bestowed upon the bishop of Rome the title of head of the church universal. Mahomed was then traveling and trading and musing. In 610 he began to whisper that he was the legate of God. The date is ascertained in this way. It was in July 622 that he fled from Mecca; this flight was in the 13th year of his preaching; the years were lunar; it must therefore have been in the early part of 610 that he began to preach.

Is it likely that Ismael Pacha will succeed in making Egypt independent of Turkey? Politicians and journalists will have much to

say on the matter. It may not be amiss to give attention for a few moments to the fact that Egypt has been in a state of dependence for more than twenty three centuries, and to the fact that this condition of things was prophesied in the Scriptures of the Old Testament.

Already six centuries before Christ Egypt was overrun and subdued by Nebuchadnezzar. However, it had a respite from foreign domination till Cambyzes, who ravaged the country from end to end, and was the author of not a little of that destruction and degradation of the monuments which the traveler at the present day views with astonishment. It was he perhaps that removed the apex from the great pyramid and the capitals from the great pillars in the temple of Carnac. This was 24 centuries ago. After him Ochus destroyed what hopes of independence had managed to survive. From that day to this, the Egyptians have just been transferred from one foreign yoke to another, from one foreign dynasty to another. Alexander the Great was succeeded by the Ptolemies who were Greeks, and who filled the land with Greek soldiers and civilians, under whom the mass of the people were little better than slaves. This dynasty went out in Cleopatra, who was succeeded by the Cæsars. Egypt became a province of the Roman Empire B. C. 30 and continued so without much variation till A. D. 641. Then the Saracens appear on the scene and the country became tributary to the Caliphs. About A. D. 1250 the Mamalukes usurped the royal authority. These were slaves, bought and brought up by the Sultan, and made officers of the army. Then came the turn of the Sultans of Constantinople. Writing in the last century, Gibbon says: "A more unjust and absurd constitution cannot be devised than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of strangers and slaves. Yet, such has been the state of Egypt above 500 years. The most illustrious Sultans of the Baharite and Berzite dynasties were themselves promoted from the Tartar and Circassia bands; and the four and twenty beys, or military chiefs, have ever been succeeded, not by their sons but by their servants."

The present year is the centenary of that in which Napoleon and Wellington were born. Ibrahim Ali, born in the same year, in a village in Albania, went with the armies of the Sultan to Egypt to fight the French. He rose by successive steps till he became Pasha of the country. Once or twice he seemed within a very little of becoming independent. We remember seeing the Sultan's fleet at Alexandria in 1839, voluntarily placed in the Pasha's power, at the time that he was at war with his master. Nevertheless, Egypt is still dependent. And even if she were relieved of her obligation to pay tribute, still she would be subject to a foreign dynasty. The mass of the people, the fellahs, are treated as of no account. The Pasha's idea of rule is possession. The country is his, its lands, its crops, its river, its commerce, its people.

Now would it not have been a strange thing if, 24 or 25 centuries ago, any one should have prophesied this remarkable condition of things? Foretold that Egypt should no more have a prince of her own? Should never exalt herself any more above the nations? Should perpetually be a base kingdom? And that strangers should always

rule over her? Yet all these things were distinctly prophesied at a time when Egypt was still a powerful and independent empire. There are many prophecies concerning Egypt, the overthrow of her temples, the destruction of her idols, &c. &c. in Isaiah, Jeremiah and Ezekiel. But the following from Ezekiel may suffice. After referring to the subjugation by Nebuchadnezzar, and a deportation of a portion of the people, and their restoration after forty years, the prophet says: They shall be a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them that they shall no more rule over the nations. I will make the rivers dry and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein by the hand of strangers: I the Lord have spoken it. I will also destroy the idols, and I will cause images to cease out of Noph; and there shall be no more a prince of the land of Egypt. Thus will I execute judgments in Egypt and they shall know that I am the Lord. (Ezekiel XXIX. and XXX.)

To the Christian, the most interesting fact regarding Egypt for the last 12 or 13 centuries, is the introduction of the Gospel by Protestant missionaries in our own day. It was Egypt that gave to the world the Septuagint version of the Old Testament, used and quoted by our Lord and his disciples; and all parts of the soil of Egypt have been consecrated by the blood of Christian martyrs. After her many centuries of political degradation, may she soon have experience of spiritual emancipation, and learn that they whom the Son of God makes free are free indeed.

BABOO KESHUB CHUNDER SEN.

BABOO KESHUB CHUNDER SEN replies, in the last number of his paper, the *Indian Mirror*, in an article five columns long, to the charge of offering and tolerating man-worship brought against some of his admirers and himself, by two of the Brahmo Somaj missionaries nine months ago. With reference to his long silence he says:

"No blame attaches to the Baboo for not stooping to take notice of such absurd, monstrous and foolish accusations; on the contrary his silence is fully justifiable considering the moral impossibility of the offence which was sought to be palmed upon him."

Now we do not think the moral impossibility of the offence so absolute and palpable, as to make a denial unnecessary. The only thing that could make it morally impossible, was that the Baboo should be so confirmed in wisdom and virtue and humility as that no amount of elevation could for a moment turn his head. But even though this were so, how could all the world be so very certain of it as to make it culpable in any body to believe a statement made by his own fellow missionaries and not denied by himself? With regard to such charges, we feel that we have only a right to look for vindication from men when we give them the means of vindicating us. In a matter calling for judgment the public are entitled to all the truth we can give them. Our Lord condescended to reply even to those who accused him of having a devil. The following letter from the leader of the opposition party, is published:

"Assuming that the excess of outward rite must have a corrupt root, I concluded that m

brethren were guilty of man-worship, and as no plain answer was returned to the question I asked at Monghyr and Allahabad, that conviction became strengthened. I do not entertain such conviction now. After due inquiry and personal observation I have come to the conclusion that only the fault of excess is to be found in their works and words. But there is no error in their belief. Among those who act in this way there is none who worships man or prays to any one regarding him as God, or Saviour, or Mediator between a sinner and God. However unreasonable the manner in which they treat Keshub Baboo, I can never believe that they look upon him in any other light than an elder brother of the family of faithful men and a most serviceable friend."

With reference to Baboo Keshub Chunder Sen, he says:—

"I never ascribed any fault to the venerable Keshub Baboo. However others may show honor to him, he is not responsible for the same. He is not anxious for such honours, nor does he urge any one to render the same to him; he has rather repeatedly said that such honors are repugnant to his wishes. The only fault I find in him is that he did not directly prevent such honors at the time; beyond this he is not in the least guilty, —this I can say with absolute certainty."

One of the two missionaries who brought the charge, is still unsatisfied. Of him the Baboo says:

"His antagonism arises mainly from the peculiarly rationalistic character of his theology, and can therefore be rightly understood only after his peculiar theological views are ascertained. It has been proved that his antagonism dates so far back as '66, that is when the lecture on 'Jesus Christ' was delivered; but it was renewed by the discourse on 'Great Men,' and rose to a climax about two years ago, when his extreme repugnance to the doctrine of special providence compelled him to leave his friends and resign the editorship of the *Dharma Tattwa*. Perhaps it would be better to judge of his creed from his own writings. What can better show his deadly hate against Jesus than this?—

"Whenever and wherever the least power has been conferred on man—selfish, arrogant man—evil effects have resulted from it. When Jesus rose in Jerusalem, the power of selfishness and arrogance was manifest, and so also when Mahomet was born in Mecca. Both these persons endeavoured to arrogate to themselves a part of divine power. For this reason such arrogant men have always met with a premature death."

"In plain language this means that for the welfare of mankind it was necessary that the arrogant and ambitious evil-doer, Jesus, should be punished with death, and therefore he was crucified!! It rends our heart to think that any one professing the Brahmo name should pronounce such an impious malediction on the blessed Jesus. That the writer of the above filthy trash, who hates great men on principle, believes that God makes none great, and that any man may become equal to Jesus by dint of industry and perseverance, and that 'man can never help us in attaining salvation,—that such a man should prosecute all progressive Brahmos who honor Jesus and other prophets, and believe in special providence, is no matter of wonderment."

We are glad to find our contemporary coming out in such unambiguous terms as the following:

"We have disposed of the prosecution and defence; and it now remains for us to record our own opinions impartially on this vexed question. The *Indian Mirror* is known to be a thorough-going iconoclast. That he should countenance or encourage idolatry is impossible. The worship of any created man or thing is an abomination in our sight. Whether it be the worship of Chaitanya or the leader of progressive Brahmos it is alike hateful. There is as much merit in adoring Keshub Chunder as in worshipping a dog or a piece of stone. Such a thing in a Brahmo is specially reprehensible being an impious violation of his covenant. If then there is any Brahmo who privately or publicly worships Baboo Keshub Chunder, we hold him guilty of apostasy and idolatry. As regards the question of mediation and intercession also we entertain very strong objections. If it is believed that without Baboo Keshub's intercessory prayers no Brahmo will obtain salvation, and that there is no acceptance with God unless he should step in as a

mediator, such belief we at once protest against as unbrahmic, and contrary to theistic ideas of Divine grace. Every Theist, however great a sinner he may be, has direct access to the Merciful Father, and Brahmoism tolerates no intercession. If it be wrong on the part of a Brahmo to adore Keshub Baboo as an intercessor, it would be sinful on the part of the latter to put himself forward as an intercessor for sinners. Woe unto him should he do so or harbour any such sentiment in his mind. Should he aspire to be a redeemer like Christ—whose shoe latchet he is not fit to kiss—he is either a deluded fool or a consummate hypocrite and impostor. Perhaps what we have said above is enough to show that we have always been and are still as indignantly opposed to man-worship and human mediation as the accusers who complain of the same. And were their charges true we would back them cordially in rooting out those great evils. But fortunately these charges are false and would never have been advanced had not the accusers been excited and impatient. We do not however deny that there is some foundation for the agitation which has prevailed amongst the Brahmos for some time past. The fact is there has been no man-worship, no doctrinal corruption, no idolatry; but there has been exaggeration in the words and usages adopted as marks of respect. Some Brahmos have shown too much outward honor to Baboo Keshub Chunder and other friends, and have thereby made themselves guilty, first of bad taste, secondly of ritualism, and thirdly of doing some thing which is likely to be misconstrued and to do mischief. We have no hesitation in condemning them on these counts. We emphatically declare their external proceedings to be unreasonable, improper and mischievous. The application of such expressions as *pujanee*, (worshipful) *nishkalanka* (sinless), *dayal pranu* (kind master), and *papeergahi* (way of sinners), to man, however pious he may be, is objectionable; and so is ritualism when carried to excess. The sooner such practices come to an end the better."

We rejoice in this disclaimer; but surely it was needed. The leader of the Progressive Brahmo Somaj himself admits that he has been addressed by his disciples as *nishkalanka* and *punjaniya*, 'sinless' and 'worthy of worship.' Is it not deserving of serious consideration whether a religion that prompts men to address such epithets to a fellow-man, is the religion that man wants? And is it not possible that the Baboo himself may have undesignedly led to this by the way in which, in some of his discourses and writings, he has spoken of great men and even by the way in which he has spoken of Christ? Is it not a strange thing that of two missionaries of this new creed one should speak of Christ as the Baboo Chunder Sen does in the above extract, and another in terms of frenzied hate as in a preceding extract? This single fact might suffice to show our friend that he must go further; that he has no solid standing ground while he shrinks from receiving Christ's full testimony regarding himself and regarding the unalterable terms of Christian discipleship.

OCCASIONAL THOUGHTS.

The mystery of godliness.—1 Tim. iii. 16.

THE love of a mystery of some kind or other seems to be natural to us all. We like to explore dark corners and hidden recesses. There is a fascination in searching out what has not been known before. The world is full of these "open secrets," and we are daily surprised at some new marvel just opened out to view.

We are fond of the thought also, that we know something which is not known to any one else. Then, that we hold a secret in common with certain of our friends, scrupulously kept by us and imparted to no one outside the charmed circle. Such secrets and mysteries, passwords and signs, are no

new invention, but are found far back in the history of mankind.

When the idea of a Supreme Being first arises in the mind it is naturally associated with all that is mysterious. There is so little that can be known of Him,—so many questions that arise at once and unbidden that cannot be answered by us, after all our study,—that we readily place the idea outside of the region of investigation. It belongs to the supernatural. We are occupied with the natural, and that only to know it imperfectly, and not as we fain would know it. The idea of the supernatural is mystery.

But in connection with the idea of the Supreme there comes up a consciousness of some relation which we must sustain to Him. He is worthy of our worship and has a right to our service. But how shall our worship be acceptable, or how can we serve Him whom we know not? There must be some who do know Him, or at least who pretend to. The rest of the community can look up to them, as the proper servants, and the appropriate medium through which their service will be accepted. Hence arises the order of priests; and following the common practice they soon surround their office with hidden things, with symbols and forms, with dark rites and mystery.

Or, on the other hand, men fall away from the thought of one God who is all worthy of worship, and think of every thing that occurs as connected with the higher powers. Every event is the manifestation of a power superior to themselves, and who shall say whether that being be malignant, or kind? They give loose rein to their fancies and their fears. The result is the manifold forms of superstition. This is the filling up of nature with mystery, and the transference of the thought of reverence and worship due to one, to the fear of everything; to the attempt to propitiate the unknown object of fear by offerings or practises that occur at the moment. This is fetishism. It is continually sinking lower and lower, making man more and more brutal, till at length humanity itself despairs of its salvation, and waits for the incoming of the Divine power, which only can make all things new.

Mystery, being thus inevitably connected with worship and religion, was made much of by the systems prevalent at the time of the coming in of Christianity. They had their "mysteries." Paul thus speaks in a natural and intelligible way when he announces "the mystery," as he does often in speaking of the Christian belief. To him it is a mystery, differing as widely as possible from the mysteries of the religions about him. It is as it were the heading up of all the unknown in one. For one to hold this mystery is for him to know, or be in the way of knowing, all he can ask in regard to God. It is the making known the only way through the labyrinth. It is the satisfying of the soul in its search among the hidden things. 'All the treasures of wisdom and knowledge' are hid in Christ. To know him is to know all we need about our relations to the supernatural, about the way of access to God and His acceptable worship. It takes away all the fear which attaches to the world about us, so far as that arises from our fancies in regard to the malignity of the superior beings.

It is a mystery, then, the mystery, and further, the mystery of *godliness*. And it is all summed up in the man Christ Jesus, in

his life on earth and his exaltation in heaven. He is not the revealer of mysteries to us, he is himself the mystery and by knowing him we know what he reveals.

But why does Paul call this a mystery? Surely it is a plain statement known and read of all. We know the life and death of Christ, his resurrection and ascension, and how can this be called a mystery? To one brought up to think of these things as beyond a doubt, to one familiar with the words from childhood, it may seem not the right expression to speak of a mystery. It is not a concealed thing, for we do all we can to make it known everywhere. It is not the special possession of a chosen few, but a birth-right for the race. It is not for the ear of a priestly class alone, for we are all priests unto God through Christ.

But perhaps if we look into our own hearts while asking such questions, we may perceive that we have not yet taken hold of the great truth. It may be even now hidden from our eyes. The facts which we acknowledge, it may be have never taken hold of our lives and brought us into harmony with this great ruler of the world. We may then be ready to acknowledge that here is a mass of wonder compressed into a few words.

Still more wonderful must it appear to one who hears it for the first time. Tell a company of these heathen about us the story of Christ, God manifest in the flesh, and it appears to them but as an idle tale. The thinking man among them perhaps wonders how you can believe such stories as you tell. His conclusion is, that, as you are a sensible man, there must be a mystery, revealed only to those who experience the truth by yielding themselves to its influence. And as he sees no need of having any such experience, he hardens his heart against all appeals and presentations of the word.

Knowledge alone fails to move the heart and influence the conduct. It is easy to conceive of our knowing all that is said in the gospels respecting Jesus, and yet not allowing that knowledge to produce an effect upon the life. The mystery is hid, such a one needs the enlightening Spirit to make known to him properly, even the outward life of Christ.

MITRA.

THE AMENS OF CHRIST.—XXXVII.

VERILY I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig tree but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea, it shall be done. Matt. xxi. 21.

This corresponds with what our Lord said to his disciples the evening before his crucifixion: He that believeth on me, the works that I do shall he do also; and greater works; because I go unto my Father; and whatsoever ye shall ask in my name I will do it. In his mighty works Christ was not merely intent upon showing forth the power that dwelt in him, but also on showing his disciples the divine power which would be theirs in him. The believer is joint-heir with him here, as well as in the world to come. They were astonished when they saw the fig tree perish at his rebuke; far more astonishing were the words that followed. Have you faith? are you one with me? then this power is yours, even omnipotence, to which it is alike easy to say to a mountain or to a tree, Be thou removed. All things are possible to him that believeth. For, All things whatsoever ye

shall ask in prayer believing, ye shall receive. And when about to ascend on high he says, All power in heaven and in earth is given unto me; go ye, therefore, into all the world and preach the Gospel to every creature. There has been no revocation of the promises given to believers by our Lord, and we consequently are assured that the same divine power is with believers as was of old, is as ready to be manifested at the demand of faith as it ever was.

Some in these days seek to make men believe that the Gospels were not written for a century after Christ had left the earth. These teachers do not believe in the supernatural. Will it not puzzle them to account for the fact that they who wrote the Gospels, should have introduced into each of them words, purporting to be of Christ, by which believers are invested with such boundless power to work miracles? Accepting their representations of things, these promises were preposterous in the mouth of Jesus, and equally preposterous in the memory and confession of disciples.

Why was the fig tree stricken with death? Three years the Lord had come to Jerusalem seeking fruit and finding none, when he spoke the parable of the barren fig tree. He had now come up for the fourth and last time, and it was made very evident that they would none of such a Messiah as he was. The tree was ready on which they would in a day or two suspend him in the face of heaven and earth. But this tree, leafy yet without fruit, standing here on the Mount of Olives, directly facing the guilty city, should stand as a memorial of their past and lost opportunities, and as a foreshadowing of the destruction that was coming upon them.

Thus, in all the miracles of our Lord we find not only the power of God but the wisdom of God; and the faith which unites itself to the wisdom of God is the faith with which the power of God allies itself.

The apostles and other believers of their day wrought many wonderful works. Rather let us say that God wrought many wonderful works in attestation of their mission. He that would receive this testimony from heaven, must understand well the true nature of faith.

A man may suppose that he has undoubting faith, yet his faith may be resting on a deceitful basis. As many as are the children of God, true believers, they are led by the Spirit of God; not visited now and then, but habitually guided; they believe that the will of God is to be sought in the most insignificant as well as the greatest matter. They are in habitual harmony with that will. They cannot desire aught but what shall be for the glory of God. Faith leads to entire consecration; faith shows that what seemed a little while ago entire consecration, was defective, and leads to a truer consecration; and faith is content that she and her consecrations should be thoroughly proved. The believer, before he will say to a mountain in the name of Jesus, Be thou removed, must have the consciousness that God had guided all his steps to that mountain, and the assurance that the removal of that mountain will be more for the glory of God than any thing else that he might ask God to do.

There is no such thing as lightning faith, flashing out of non-existence and gone. There is a continuity of faith just as essential as its boldness. Where there is faith there the soul is receptive of God, as the branch is of

the vine-sap; habitually receptive. When Moses was going with his rod into Egypt to do those mighty works, God sought to kill him at the border; he was in danger of his life, whether through sickness or what we know not; because he had allowed himself to be over-persuaded by his Midianite wife, in the matter of the circumcision of his children; this breach of faith, this defect, of consecration had to be remedied before he could take a step over the border. 'If in any thing ye be otherwise minded, God shall reveal this unto you' who are pressing towards the mark for the prize of the high calling of God in Christ Jesus.

Peter fancied he had faith to follow Christ to death. All may forsake, I will not: I will lay down my life for thy sake. And he thought he was giving good proof of it when he drew his sword on Malchus. He had to go back and learn over again some of the earlier lessons of faith. There was something of his own wisdom, his own will, resting like a stone upon the feeble plant of faith.

But what does this promise that we are considering, say unto us? Have we nothing to do with it? It is for every believer. It assures us that the almighty power of God is with him who believeth in Jesus, and that according to our faith, it shall be unto us; and says to us, O ye of little faith how long shall I be with you and suffer you? Have I been so long time with you and yet hast thou not known me? Be strong in the Lord and in the power of his might, and open a wide avenue in your heart for the power and wisdom and love of the Saviour into the world.

WHAT IS TRUTH?

God said unto Moses, I am that I am. (Ex. iii. 14.) It is still the self-existence of God that we are here called to consider; the grand invincible distinction between him and all other beings. In himself is found the argument for his existence and for each and all of his attributes. And the designation 'I am that I am' implies that he is not fully declarable; there cannot be any absolutely complete revelation of him; none can ever so know him as that there shall not remain an infinitude of perfection behind. This truth is never asserted however for the purpose of checking aspiration; but always for the purpose of stimulating it. And the gift of the Holy Spirit introduces a new element into this question, one which leaves all philosophers out of court. The Spirit of God searcheth all things, yea, the deep things of God.

The blessed and only Potentate. (1 Tim. vi. 15.) He is not only omnipotent, he is sole potent. All the power there is is his. Creatures have power only as He is pleased to give and continue it to them. The most marvellous communication of power is that which is connected with free-will; the power of choosing between good and evil. God is blessed because his free-will is at the direction of infinite holiness, wisdom and goodness; and blessedness comes to his creatures when their free-will is under the same direction. Wherever there is free-will there is power to set at nought all motives to obedience and break God's law; and it is a most startling thing that the Most High should have given this power. But it shall only afford scope in the end for the fuller manifestation of His omnipotence, wisdom and goodness. How marvellous that men should be so blind as to take the very power that God has lent them, to break his commandments. Ye shall be as gods, said Satan, and with a certain measure of truth; clothed with powers for good or evil almost unlimited; with powers for evil that appear for a long time limited; but there is a limit; a day of judgment. I have said, Ye are gods, but ye shall die like men.

God is love. (1 John iv. 8.) Love is not a mere attribute of God; a distinguishing feature of his character; something that takes its turn in being manifested. But He is love; so that whatever he does or proposes, love does or proposes. Find traces of God any where, and you

find traces of love. To know God is to know love; and to know love is to know God. They that know not God (and they constitute the world) know not love. Theology is the doctrine of love. The love that man knows is a Satanic fiction; an arch-usurper.—God is, inherently, by the law of his being, love; it behoveth, therefore, that he always had something to love. All things now existing had a beginning; but we cannot conceive of an eternity in which Love omnipotent found only itself to love. The Trinity? God made objective to Himself and loveable? But this is beyond us. Enough that we find in the nature of God the all-sufficient cause and explanation of creation. He that loveth will have somewhat to bless.—As the statement that God in the only Potentate assures us that all power is of God, so this assures us that all true love is of God. Lovest thou? God is nigh thee.

There is none good but one, that is, God. (Matt. XIX. 17.) There is nothing good in the universe that God is not to be praised for it. Find some excellency that created itself, and you may praise it. But what hast thou that thou hast not received? The faculty of discerning, the motives for choosing, the ability to pursue goodness, all is from God. Thy self-flattering thoughts are liars every one. Thine is not the goodness, the merit, the praise.

Thou only art holy. (Rev. XV. 4.) The holiness of God is best comprehended by us when we speak of it as an intense and absolute opposition to all sin. If we seek to define it positively we find that it radiates through all the perfections of God. We may say this, in a sense, of all the moral attributes of God; each one includes all the rest and can by no means be conceived of quite apart from the rest. We must guard against the error of supposing that God is one thing and each attribute another thing. An attribute has no existence in itself. They are simply different aspects of God. He is one, and his whole being is necessarily concerned in every thing that he does; but in certain things certain aspects of his character, in others other aspects are manifest. God is of ineffable purity and of inviolable holiness. He is wise, good, loving, dwelling in infinite attractiveness; and yet behold him rising in all the strength of his being, as a sublime and terrible Antagonist. God an antagonist! Yes, and he that knows him not as such, knows him not. He is not more truly the centre of attraction than he is the centre of antagonism. His omnipotence expresses itself in repulsion, as fully as in attraction. But where shall God find an enemy to rise up against? Where shall he find a battle-field? Can there be a conflict for omnipotence? The answer is found in what actually is,—in sin. Here is something that gives scope for the utmost antagonism of God. The wisdom of God saw fit that there should be creatures endowed with moral freedom; thus sin became possible. But without sin, the holiness of God would possibly have remained much more a mystery than it is, and the glory of God as an Antagonist and as a conqueror would never have been known. He only is holy; this perfection too has its fount and origin in him; no angel possesses it except as he abides in God; without the Holy Spirit there can be no development of this intense opposition to sin, in any man.

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR MR. EDITOR,—The following questions, among others, were brought before the general meeting of the Union of the American Maratha Mission Churches at Ahmednugger last year, and the Union decided not to give its views on them till it was enlightened on the subject by the opinions of other Protestant ministers of the Gospel, Natives as well Europeans. They also appointed a Committee to make this request through some paper and get the desired information. In accordance with this, the Committee now humbly request all Protestant ministers of the Gospel to whom this request may come, to favor us with their views on the following difficult but very important questions:

1. If a man who while a heathen, has married several wives, wishes now to unite with a Christian Church, should he be received or not, while he retains his connection with several wives, and on what scriptural authority? If it is wrong for a Christian to marry more than one wife, why is it not wrong for a convert to retain his connection with more than one wife? If he should

renounce all but one wife, which one of them should he retain, the first one married or some other? Is he to give preference to any of them for the fact of her having borne him children and the others having borne him no children? If instead of one, several or all of them have borne children to him, then how is he to decide which he shall retain? What is he to do with the children of those whom he renounces? What is he to do if some of his wives refuse to leave him? or after leaving him if they do not marry again, by whom are they to be supported?

2. If one of the several wives of a heathen man wishes to unite with a Christian Church, should she after professing Christianity, live with him as his wife, while he has other wives? If she should not live with him as his wife, should she marry a Christian husband while her heathen husband lives, and on what scriptural authority?

3. If a Christian woman after marrying a Christian man finds him incompetent to perform marital duties, is she at liberty to leave him and marry another? and what scriptural authority is there for this?

I remain, dear Mr. Editor,

Yours very truly,

R. V. MODUR,

Ahmednugger.

For the said Committee,

P. S. Such other papers as feel interested in the above questions, are requested to insert this letter in their columns. I beg also to say that the answers are required by the end of September next to be in time for the next general meeting of the Union in next October 1869.

R. V. M.

Epitome of News.

SATURDAY, JULY 17, 1869.

—Some curious revelations are made in the Report of the Bombay Bank Commission now published. The *Bombay Gazette* says: "What a commentary on the state of things about the close of 1865 do we find in the fact that the local Government thought of obtaining pecuniary relief from the treasury of the Gaekwar of Baroda and were only prevented from doing so by the circumstance that the Gaekwar's money did not consist of Company's rupees! Sir Bartle himself records it."

—*Englishman*: "What is criminal intimidation? The Sealdah magistrate has decided that if an unfortunate creditor who is unable to obtain satisfaction of his demand attempts to hang himself in the neighbourhood of the debtor's house, he commits this offence, and is liable to imprisonment."

—*Daily News*: "The strange accident at Aldershot, in which two squadrons of cavalry came into fatal collision, was rather explained than cleared up at the inquest. It was rendered clear enough how the collision happened, but there was no explanation as to why it was allowed to happen. The second squadron of the Inniskillings, under Captain F. Stuart, was retiring by columns of troops from the ground over which the fourth squadron of the 7th Dragoons was advancing, under Captain Richard D'Olier George. The movements were, however, not precisely timed, and in consequence the left of the two squadrons came into violent collision, unhorsing several men, killing one, and wounding others. The collision was evidently due in the first place to the perfect discipline of the men, and in the second to the imperfect knowledge, or attention, or care of the dragoon officer. The two bodies of men were moving like solid machines in the hands of their officers, and as Captain D'Olier George wielded his machine without due calculation of time and distance, it came into contact with that of Captain Stuart. The men, of course, saw that the collision was inevitable, but there were only two ways of avoiding it—halting or breaking ranks. No order came to do this, and as they could not act without orders, they rode on, though their comrades were in the way."

—*Pall Mall Gazette*: "Lord Cairns' judgment in the case of Martin vs. Mackonochie has strengthened the hands of the Bishops, and three prosecutions have been commenced against benefited clergymen for ritualist excesses. The Bishops of London, Chichester, and Winchester prosecute the incumbents of St. Peter's, St. George's-in-the-East; of St. James's Chapel, Brighton (the Rev. James Purchas); and of St. Michael's, Ryde. We hope that these trials will in their turn end in

judgments as clear and conclusive as Lord Cairns for ecclesiastical litigation is much in want of precedents."

—*Times of India*: "We noticed some time ago that a gentleman named Hickey had devised a plan for ridding Darjeeling of its sewage and providing it with gas by one and the same process. A small sum had, if we remember rightly, been allowed by Government for the experiment. Now we learn that last week saw the experiment concluded most successfully; the gas was brilliant, and the residuum in the retort was perfectly innocuous and inodorous. In so far as this experiment is concerned, therefore, Mr. Hickey has completely succeeded, but it yet remains to be proved whether the process is fitted, on account of its expense, for conservancy and lighting purposes."

—Same: "His Highness the Maharajah of Jodhpore was lately attacked with cholera, at Tukht Bilund, one of his garden residences. The prayers of his subjects were not of sufficient avail to counteract the medicines administered, and Tukht Sing recovered."

Were they praying for his death?

"Captain Birch, the Deputy Commissioner of Police in Calcutta, has arrested two Wahabee leaders in that city. Warrants, we are told, for their arrest had been issued by the Lieutenant-Governor. One of them is a very wealthy merchant, named Amer Khan, of Colootolah, in Calcutta; and the name of the other is Hedagut Khan, also a man of wealth. On being arrested, both were removed from the city, and sent to the jails, in which they are ordered to be detained. Bail was refused. These captures are considered very important."

—*New York Times*, June 8: "Sherman, Wyoming Territory, at the summit of Black Hills, 8,258 feet above the sea level, June 7—7 p.m."

"The Pullman dining-car International, the pioneer of its class over the Pacific Railroad, is passing the summit, accompanied by two Pullman palace sleeping-cars, forming a part of a through train to Sacramento. Among the passengers from the East are Mr. Wait, the proprietor of the Brevoort House, New York; Mr. Swinton, of New York, and Mr. Simonton of the New York Associated Press, with his wife and son; 146 passengers in all. The dining-car seats 48 at table at once; is compact but pleasant; has a kitchen and ice-box and a provision cellar beneath. Dinner is now being served, moving across the wilderness at the rate of thirty miles an hour, over an excellent road, in cars free from dust and thoroughly ventilated, with deliciously soft mountain air, the party partaking of as luxurious a meal as any first-class hotel can afford. The vote is unanimous that no railroad travel in America or Europe equals this in comfort or pleasure for men, women, or children."

MONDAY, JULY 19.

—*Indian Volunteer Gazette*: "90th Foot, from Kamptee, will leave Bombay by transport on 1st October; 1-23rd Foot, from Bombay, on the 12th ditto; A. B. and C batteries 14th brigade from the Madras presidency, and head quarters, D, E, and G batteries ditto; R. A. from Bombay on the 16th November; F-14th Brigade R. A. from Nusserabad on the 27th November; 2nd Dragoon Guards from Mhow on the 1st January; 93rd Highlanders from Jhansie on the 27th February; and the 102nd Foot from Lucknow on the 28th February."

—*Friend of India*: "We regret to learn that there is no prospect of the completion of the Chord Line of the East Indian Railway at the end of the year, when the contract time expires. Government offered the contractors a large bonus if the line should be ready by this time, but it is not probable that trains will run through from Barakur to Lukhee Serai for the next ten months. Then a distance of seventy miles and about three hours in time, will be saved on the journey between Calcutta and all parts of Berar and Northern India above Patna. The contractors seem to have been more anxious to make a profit than to keep to their contract time. From the circumstance that much of the line entered as rock-cutting has turned out to be earth, the profits of the contractors are estimated at £150,000."

—A Hyderabad correspondent of the *Sind News*, writing on the 10th instant, mentions the fact that a prisoner, on whom sentence of death was pronounced by Judge Grant on that day, for the murder of his wife, forthwith committed suicide by deliberately jumping down from the upper storey of the kutcherry. He was at once picked up, and was being conveyed to the Civil Hospital

on a *charpoy*, when he died before arrival there. The sepoy, who had charge of the prisoner, have been placed in custody, and will, it is said, be tried for neglect of duty.

—*Lucknow Times*: "One of the Princes of Nepal, who was residing in the city of Benares as a naturalized British subject, has been found guilty of perjury and sentenced to a year's rigorous imprisonment and to pay a large fine.

—The *Catholic Examiner* says: "The sacrilegious robbery at Colaba Chapel has proved to be a less heinous deed than was at first supposed. Some time on Saturday last it was discovered that the robber's conscience would not allow him to desecrate the sacred elements, which he had emptied out of the ciborium into a corner of the tabernacle and left there. Pious Christians will be glad to learn of this."—For pious read superstitions. Pious Christians do not believe that 'the body of Christ' can be stolen.

—A soldier, who was in the House of Correction for two years, attempted to set fire to the building. He was there for nothing, he said, and thought he might as well be there for something.

—*Times of India*: "Yesterday afternoon two of the men who have been weather-bound on board the *Bucentaur*, swam ashore to the Light-house and reported that there are still nine men on the wreck, living in the fore-castle. There is no fresh water on board, and the poor fellows have been dependent on such rain as they could catch during the squalls. Fortunately they have food in the shape of biscuit, and there was some beer, with which distasteful liquor if any of it remains they have in their distress, been only too glad, perhaps to get a taste of. The two men who came ashore yesterday did not look any the worse on account of the hardships they have gone through during the past few days, but they state that they and the other men still on board, were for many hours during high tide on some days, immersed up to their necks in water.

—*Indian Public Opinion*: Chen Sukh, Buniah of Badshahpur in the Gurgaon district, has at length been murdered. Twice before his life was attempted and he escaped as by miracle. In the first instance shortly after the mutiny four men were hanged, and again two years ago an offender was sentenced to seven years' transportation. The lands which he received as a reward for loyal conduct in the mutiny kept a bitter enmity alive in the breasts of his enemies. Now they seemed to have resolved not to do things by halves. His body was fearfully mangled by sword-cuts and he died instantaneously. The case is undergoing inquiry before the Magistrate, and two men, relatives of those who were hanged, are under arrest, but it is certain that some nine or ten took part in the outrage.

—In an article on 'The Crisis in Mandalay,' the *Friend of India* says: "The Government of India possess proofs that the attempts to assassinate our representative during his expedition to Momein were ordered by the King. It may be asked how all this is compatible with the encouragement given by his Majesty to the Rev. Mr. Marks, of the Gospel Propagation Society. We have never ceased to urge on the zealous Bishop and Missionary caution in their proceedings, and recent disclosures only too fully justify the advice. The King has too plainly shewn that his object is to use Mr. Marks as a political tool, who unconsciously will give a gloss to the royal acts and blind the English public. Believing Mr. Marks to have influence, knowing what the Bishop has done for the mission and informed of the support privately given to it by the late Governor General, the King imagines that a few thousand rupees could not be more profitably spent than on a church and schools if his designs can thus be cloaked and his virtues be proclaimed."

—Lord Mayo has passed an order prohibiting absolutely the practice of printing on the public service at private Presses. No such charge will in future be allowed by Government.

—The Postmaster General of Bengal asks the assistance of the educational authorities in checking "the unnecessarily copious" addresses on vernacular letters.

There is often more outside than inside of a native letter.

—*Friend of India*: "The fourteenth of June is, according to the correspondent of a Madras journal, observed as a festival among the Mussulmans of Adoni on account of its being the anniversary of the death of Fyzoonnissa Begum, the wife of the well known Salabut Jung, M. Bussy's pretender to the Nizam, who lies buried there. We can hardly believe the assertion, made on the same

authority, that the Moliahs at the tomb are paid by the Government, and that a certain sum is set apart by the State for the anniversary ceremonies, which include the very unfunereal celebrations of *nautches* and other *tomashas*. Surely our Government can be under no obligation to the memory of Salabut Jung."

"The Governor General in Council approves of the plans submitted for the provision of separate religious reading and prayer rooms for British Troops, and requests that instructions may be issued for their construction in due course. Such rooms are to be provided, and furnished in every place where a Wing of a Regiment is permanently stationed."

"Having received from Messrs. Henderson and A. Patron legacies amounting to £44,552 for its Home and Foreign Missions, the United Presbyterian Church has resolved to send abroad ten additional missionaries. The sum of £20,000 is to be devoted to the Indian Mission alone, and a new station is to be opened in the south-east of Ajmere. Dr. C. S. Valentine, the medical missionary who has done so much for progress in Jeypore, asks for two associates. The old and unsectarian Presbyterian Church in Agra is to be made over to him for a training college for Native Christian Medical Students, now that the capital of the North-Western Provinces has been finally removed to Allahabad."

—Among the new books advertised is this: "Invocation of Saints and Angels, compiled from Greek, English and Latin Sources, for the use of members of the Church of England, edited by the Rev. Orby Shipley, M. A."

TUESDAY, — JULY 20.

—The *Times of India* points out that the five per cent. duty on cotton goods from England, which the English manufacturers wished to have abolished, yields about £800,000 a year of revenue.

—Same: "The *Indian Church News*, the organ of the ritualists at Madras, will cease to be published after the present month. It complains that there is more talk than action on the part of so called Churchmen."

"Dr. Norman Macleod, as we all know in India, is a man as little likely to be taken aback by an unexpected turn in argument as any Scot abroad. And yet, on the occasion of receiving the deputation from the General Assembly of Scotland, the Premier seems to have given quite a shock to the reverend doctor in matters ecclesiastical. The petition and deputation, of which the humorous Royal chaplain was spokesman, manifested the desire of the congregations to choose their own pastors and thus be emancipated from the control of patrons—many of whom do not bear the mark of the elect. Mr. Gladstone, in reply, quietly enquired whether, in the event of Parliament abolishing the obnoxious institution of patronage, the Free Church and other seceding voluntaries would not be disposed to turn round and say, that 'the ecclesiastical property should be divided and made over to those who had borne earlier testimony to the very principle now contended for.' Here was a shot between wind and water! Here all the fine eloquence of the 69 per cent' of the General Assembly was precipitated by a single touch of the premier's leveling rod. The good Doctor, grave enough this time, could only declare that 'he had never heard the theory propounded any where by any party.'"

"We understand that the Reverend J. Trew has been appointed by the Society for Propagating the Gospel as Chaplain at Egutpoora. He may be expected from England shortly."

"We regret to learn that Mr. Mullaly, a much respected resident of Aden, fell off his horse on Saturday, July 3rd, and was killed on the spot. A large concourse attended his burial the next evening."

—The corrugated iron roofing has been torn from some of our buildings by the high winds.

—*Deccan Herald*: "Great excitement prevails in Poona at present, in consequence of the excommunication of a large number of Brahmins, who assisted at the recent widow marriage in Bombay. The excommunicated persons are determined not to sit in quiet submission under the injury that has thus been done them. Cases for the opinion of counsel have been sent up to Bombay; and it is expected that the matter will give rise to a great deal of litigation, it may be, to many criminal prosecutions."

—Yesterday, attempts were made with a steaming and life-boats, and also with surf-boats, to reach the men on the *Bucentaur*, but in vain. Four of them managed to get ashore on a raft,

—*Indu Prakash*: "It will be in the recollection of those who have read the report of the proceedings lately instituted in the Police Court by Ganesh Bapaji Malwankar against eight gentlemen on the Hindu Widow Marriage side, that Ganesh had deposed to the effect that the meeting at the Thakoordwar Temple was not held for the purpose of excommunication. Directly opposed to this assertion, a circular issued dated the day after that of the meeting, signed by one Pandurang Shivaram Bhawe, Manager of the Hindu Dharma Vyavasthapaka meeting, that a resolution was arrived at to excommunicate the supporters of Widow Marriage, by which phrase is meant the stopping of all social intercourse with them by way of taking from them food or water &c. This lying circular is sent to all the principal cities, towns, and villages in the Mofussil for their information and adoption. Upon this, four gentlemen, two Shastris and two Graduates of the University, who were present at the Thakoordwar meeting, issue a counter circular stating what actually took place at the meeting and exposing by a statement of facts, the falsehoods in the circular issued by Bhawe. As a punishment for this gross offence, the four gentlemen are excommunicated at a meeting of the Hindu Dharma Vyavasthapaka Sabha held yesterday evening! What a scene of riot this!"

WEDNESDAY, — JULY 21.

—There is an Apollo Pier Post Office where letters for the Overland Mail are received as late as 4½ p. m. of the day the Steamer sails.

—*Poona Observer*: "Messrs. Luximon Wamun Kurway, Muttadee Karreo, (high priest of the Brahmins), and Mahadajee Ramchander Phudkey, have circulated a printed Marathi notice, rejecting twelve persons from their caste, in consequence of their joining in the re-marriage of Messrs. Pandorung Venaik Kirmurkur, and Nana Bheeday. There was a great meeting of the Brahmins of the city, numbering between five and six thousand last week, to discuss the matter."

—*Indu Prakash*: "The remarriage on the 15th of June last has roused and stirred up the whole of the Marathi-speaking community. Caste meetings have been and are being held at all the principal cities and towns. We have received reports of such meetings having been held, besides Bombay, at Poona, Sattara, Karrar, Wai, and Akola. So far all right, as this testifies to some sparks of life in the community, viewed in its corporate capacity. But the sequel is not so satisfactory; all discussion on the Shastras is studiously avoided, all established rules of procedure in excommunication meetings are attempted to be violated, and an effort is made to carry a resolution against the innovation by the mere brute force of numbers. Fortunately for the cause of remarriage, it counts friends in almost all principal places, who make a stand against this attempt at brute tyranny, challenging the opponents to meet on the fair field of discussion. Unwilling to discuss, the meetings disperse without coming to any conclusion."

—Another man got ashore yesterday from the *Bucentaur* on a raft.

—*Madras Observer*; Surrey: "There has lately been the performance of grand masses for the liberation of the soul of the great liberator, Daniel O'Connell, upon the removal of his bones to some new receptacle. 'Sure,' said a Paddy who witnessed the grand and imposing ceremony, 'if the soul of the great *Liberathur* is not yet out of Purgatory, I might as well become a Protestant, and go straight to heaven at once,' and doubtless, there was much sound philosophy in Paddy's suggestion. And yet, notwithstanding the monstrous absurdity of such performances, because Popery offers to man a religion exactly suited to his natural tastes and sympathies, clever and intelligent men shut their eyes to the manifest imposture involved, and very often are fain to take refuge in it."

—A correspondent of the *Mofussilite* at Mussoorie writes:— "An accident which might have terminated fatally to several of the sick in the Depot Hospital at Landour happened on the morning of the 13th instant. About half past 6 o'clock what I still maintain to have been a thunderbolt, and what others assert was merely a flash of lightning, came through the pucca roof of the hospital and killed two natives, one a washerman and the other a cooly."

What is a thunderbolt, as distinct from a flash of lightning?

—*Times of India*: "We regret to hear that Mr. Malcolm Low, Commissioner of the Nerbudda

division of the Central Provinces, has been severely mauled by a tiger. Our Nagpore contemporary gives no particulars, beyond that the beast sprang on Mr. Low and seized him by the right shoulder, inflicting several severe wounds. Fortunately Mr. Low had the presence of mind to draw his hunting knife, and plunging it into his antagonist ripped it completely open, and thus saved his own life."

THURSDAY,—JULY 22.

—*Overland Mail*, July 2: The action by Mr. Cadogan, M.P. against a Swindon newspaper for libel, has resulted in a verdict for the plaintiff with twenty pounds damages.

A man named Duggin, his wife, and six children, were found poisoned in a house in Smithfield on Monday morning. The parents were driven to murder their children and commit suicide through fear of becoming destitute.

Amongst the deaths recorded this week are—Sir W. A. Beckett, Sir H. Boynton, Lieut-Gen. A. Gore, Major J. Brown, and Dr. Todd.

M. Henri Rochfort has been sentenced, on the charge of complicity in the illegal introduction of the *Lanterne* into France, to three years' imprisonment, to a fine of 10,000 fr., and to the forfeiture of his rights as a citizen, including his right of voting and his eligibility to the Legislative Body, for the same term of three years.

The Government of regenerated Italy, although well aware how much the lottery does to demoralise the people, has lately encouraged it by lowering the limit of the sum which may be staked. The *Times* correspondent speaks of a certain friar who had become a great authority among betting gamblers:—

Who he is, whence he comes, what his name, none seem able to tell. The lottery is drawn in Florence every Saturday. On Saturday the 12th, 44 was one of the five numbers taken out of the wheel. The mysterious monk had foretold it, and many were the gainers thereby. For the next drawing, which was yesterday, he was said to have given three numbers as sure to come out, and these were 3, 27, and 59. Half Florence staked its money upon them. The lottery offices, which exist in every part of the town, were literally besieged, and tickets could not be issued fast enough. Great excitement prevailed while the nine numbers were thrown into the wheel, each one having been previously held up before the spectators. A small blindfolded boy then thrust his naked arm into the wheel and drew out five numbers, one by one. As they came out each one was unfolded and exhibited. Not one of the monk's numbers. Florence went to bed a poorer and, it is to be hoped, a wiser city.

A letter from Madrid states that the Regent Serrano is almost forgotten. The person who absorbs all public sympathy and interest is the unfortunate Tato, recently wounded in a bull-fight. Serrano and Prim have called and sent every day to inquire after his health. Before the amputation, Tato disposed by will of a fortune of more than 32,000.

August Siegrist's feat, riding a velocipede on a wire rope twenty-five feet above the ground, at the City Gardens, San Francisco, is one of the biggest institutions of the breakneck kind. The wheel is grooved to fit the wire. He will attempt this summer to cross the Niagara Falls in the same manner.

The American papers describe the National Peace Jubilee at Boston as a magnificent success. It was celebrated by the greatest musical concert of modern times. The concert took place in the Colosseum, a building which covers four acres. 50,000 persons were present the first day, amongst whom were 13,000 musicians—viz. 1,000 instrumental performers, and 12,000 singers. At the banquet given to General Grant, Mr. Thornton, the English Minister, responded in felicitous terms to 'the health of Queen Victoria,' and in drinking to 'the union of this country,' dwelt on the advantages of pacific relations between England and America. Some of the accessories of this festival were decided novelties. One was a drum so big that no drum depending upon skins for its sound could ever be bigger; in fact, the manufacturer boasted that, unless the skin of a hippopotamus could be turned into parchment for the purpose, his drum must needs be the largest in the world. To this, and to an enormous organ, they added heavy peals of bells, one hundred anvils, and several batteries of artillery fired by electric wires. The audience itself is described by one of the papers as "three acres and a half of faces."

Dr. Leinhold Rost has been appointed Librarian to the India Office.

The surplus fund of the Irish Church Bill has all along been looked upon as a nugget at which many would clutch before the seven or eight millions would be placed in the hands of those who may be considered to have the highest claim to it. Cleared of all obscurity, the proposed amendments, and the controversy on concurrent endowment, simply amounts to this. The surplus lump—what shall be done with it? Shall we give it to the sick and suffering poor?—that is, follow the proposal of the Government; or shall we keep it as a loan-office fund, and give an occasional helping hand to poor but enterprising Irishmen?—that is, follow the advice of Lord Shaftesbury; or shall we fall in with the supposed wish of the Upper House, and as recommended in the various suggestions of the Duke of Cleveland, Lord Grey, Lord Stanhope, and Lord Westbury—keep the lion's share for the permanent benefit of the Church that is stripped of so much by the Bill, and give, say a couple of millions to the Roman Church, and a million to the Presbyterians, so that all three religious sects in Ireland may be advantaged. This is the proposal of concurrent endowment which is awakening much interest, and it was to this proposition we may suppose Mr. Gladstone alluded at the Mansion House. 'Not less momentous nor less definite than the rest, is the pledge freely tendered to Parliament, and freely tendered at the hustings, but I do not hesitate to say a pledge which if not freely tendered would have been extorted by the national sense and opinion—namely, that after the satisfaction of these equitable claims or principles of equality as between different religious denominations, the remaining portion of what is now the property of the Church of Ireland should be applied for the benefit of the Irish people, but not to the maintenance of a Church nor the support of a clergy. These were the conditions' he added, 'which, as a matter of historical fact, attended our concessions. They form a clear and manifest covenant between us and the country.'

—The report that two Bengalee ladies had applied to be admitted to the matriculation examination of the Calcutta University, is confirmed.

—The *Mofussilite* newspaper will in future be published at Umballa, whither the press has been removed from Delhi.

—Melbourne, June 20, by Reuter's agency:

H. M. S. s. Rosario seized a slave schooner—the *Daphne*—at Leruka (Fiji) with 100 slaves on board for Queensland. The slaves were released, and the *Daphne*, with a prize crew, sent on to Sydney, where Captain Doggett, the master, was yesterday committed for trial for 'piratically seizing natives for purposes of slavery.'—Advices from Wellington state that the rebel Hawhaus had surprised Colonel St. John's troop at Apepe, killing four officers and a number of privates. —Tekooti's body had been found on the beach at Poverty Bay. —Advices from the Samoa Islands state that a fierce war had broken out amongst the tribes over the selection of a king; the first engagement lasted two days, and seventy men were killed. —The British Consul's flag was torn down but no Europeans had been molested.

—*China Overland Mail*, June 21: "A conspiracy has been discovered at Soochow to set up another Taiping rebellion. Three men were captured and beheaded as soon as all that was possible had been extracted from them. Many arrests have taken place in Soochow, and between twenty and thirty ring-leaders have been caught in Shanghai, some in the city, and some in the French concession. The conspirators, almost all Canton or Ningpo men, and old Taiping or disbanded braves, are reported to number some 50,000 men."

—Mr. Taylor (of Yangchow celebrity) has been summarily ejected from Pootoo island, exclusively inhabited by Buddhist priests, for endeavouring to proselytise them. They complained to H. M. Consul.

—Earl Clarendon's 'apology' bears fruit in a proclamation posted on the walls of I-chang offering a reward of 40,000 cash for every foreigner killed, 100,000 cash for each steamer destroyed, and other rewards in proportion for injury to foreign interests.

—A picnic party near Hankow had to beat a retreat on the 11th inst. owing to some hundreds of Chinese going up there to prevent the foreigners from boiling and eating some children they were said to have taken for the purpose. The

consul and his wife were of the party. The incident excites much attention."

"A great battle has taken place between the Imperialists and rebels near Tung-Kwan, in which twenty or thirty thousand rebels have been killed, and as many ponies and mules captured; upwards of ten thousand persons, retained in the rebel service against their wills, have been set free."

"The Yangtze exploring party have returned to Shanghai."

FRIDAY,—JULY 23.

—The fall of rain in the Fort is stated to be 59 inches. In Bynulla 48½.

—The men left on a raft on Wednesday. Yesterday morning, unaware of this, Mr. Shuttleworth of Alibag proceeded there with his life-boat and of course found nobody on board. On attempting to land at Colaba the life-boat was upset and Mr. S. was for a minute or so in some danger. But she presently righted and the party landed safely. Have we no rockets in Bombay by which a line can be sent to a stranded ship?

—Deaths last week, 314.

—The *Indian*, a Calcutta paper, says: "A widow marriage was celebrated yesterday evening at No. 1, Mirzapore Street. The bridegroom is, we are told, very highly connected. Several European ladies and gentlemen were present."

—A fine tiger left for Europe yesterday in the Steamer *Magdala*.

LORD SHAFTESBURY ON INDIA.

At the meeting of the Christian Vernacular Education Society for India, May 12th, Lord Shaftesbury said it seemed to him very much out of place that he should conclude the Meeting with any observations, as he had no Indian experience, and it was especially inappropriate that he should do so in the presence of Mr. Thomas and Dr. Underhill, who had spoken with such force and accurate knowledge of the subject. He must, however, express his deep and hearty concurrence in what they had said, and he implored the Meeting to extend their influence and interest to this Society, which was engaged in one of the mightiest and most important enterprises of the day. There was one part of the Report which he heard with some degree of alarm. Mention was made of 4,500 boys who were being taught in the schools, but he did not see anything about the females, and he was sure if they were neglected the Society was overlooking a part of the work which would have a permanent effect upon India. A country depends upon the character of its women. He had had a great deal of conversation with natives of India, and they all told him that the first efforts of education ought to be directed to elevating the women to a better condition. If they were spared till next year he hoped to see a very great change in this respect, and that he would hear of the Society making an aggressive movement on the female classes. (Hear, hear.) There were great facilities for an enterprise of this kind at the present time. He had seen letters from men of the highest rank in India, testifying that there was a great desire among all classes that the females should be educated, and therefore he would not like this Society to be in the rear. It was of great importance to educate the people of India in their own vernacular tongue. By teaching them and inviting them to learn the truths of the Gospel in their own tongue the Society was touching a cord which would vibrate throughout the land. The Highlanders of Scotland relished a Gaelic sermon much better than an English one, and the same thing held good as to the Welsh. At a Welsh gathering an Englishman might be heard with comparative listlessness; but let a native rise and speak in his own tongue, and the excitement of the people became irrepressible. An Irishman thought his language the only one that Satan could not speak (laughter), and therefore he was satisfied that his own version of the Bible was the best, simply because the Devil never could have spoken or published it. (Renewed laughter.) It was clear that the facility of teaching must be much greater in the vernacular tongue, and that it surmounted half the difficulty in communicating thoughts from mind to mind. Even as regarded European languages, the great obstacle to acquiring them is due to a non-acquaintance with their idiomatic characteristics, which so often expressed a great deal of meaning. The great question before the Meeting was this, "What shall be taught to the natives of India?"

Are we to set before them the Gospel of the Lord Jesus Christ, or only intellectual subtleties which exercise without enriching either the understanding or the heart? There were various reasons why he would ask the people of England to make the most prodigious efforts in the cause of sound education that they possibly could. When the time came, as come it would, for a legislative enactment that education should be compulsory, and being compulsory it must be secular, he asked the people to be prepared by having pre-occupied the ground in England and in India, so that the most powerful Government that ever lived, backed by even a larger majority than at present, would be unable to dispense with the machinery which they found at work, and be forced to succumb to the religious feeling of the people. (Hear, hear.) The intellectual advancement of the people of India was remarkable. He met at the Duke of Argyll's four young men, natives of India, who had just passed the examination for the Civil Service, and he found them as well-bred gentlemen as any he ever saw. They seemed to have no repugnance to English institutions, and why should not the same feeling prevail among the masses of the people? Put the privilege of religious teaching before the people of India and let them accept or reject it if they choose, but to withhold it from them was an act of abominable tyranny. (Hear hear and applause.) By persisting in this course, we should govern them with a degree of despotism and a force of tyranny which would put in the shade many of their old despotic rulers who kept the country in the lowest possible state of degradation. It was no breach of contract with the people of India to lay before them the Word of God, and let them accept or reject it if they would; but at any rate let it not be withheld. (Hear, hear.) He was not going to impute motives, but to withhold the truth was as much an atheistic act as to declare that there was no future state and that the Bible itself was a myth. The ground must therefore be pre-occupied, and when the time came to extend education to the natives, the Government would find a powerful machinery in existence, and whatever they did to promote secular education, this and kindred societies would be at hand to promote religious teaching, and he believed, under the blessing of God, that at last the religious education will triumph over the secular of the Government. (Hear, hear.) In conclusion, the noble Lord said—God has committed to us the greatest charge ever committed to any nation, with a proportionate amount of responsibility and a proportionate amount of means. Having the power we have the responsibility, and if this country does not rise to a sense of its obligations, and discharge the duty of evangelizing India, we shall cast an affront upon the goodness of the Almighty; and I have no doubt our candlestick will be removed out of its place, and we shall go down to history as one of the most powerful and capable, and at the same time one of the most justly-condemned of nations. (Loud applause.)

Mr. J. Farish, late Governor of Bombay, then moved a vote of thanks to the noble Lord for presiding.

The Rev. Mr. Titcomb, in seconding the motion, said he should like to say one word regarding female education. When the Society was first instituted, the education of girls in India formed a prominent feature of the prospectus; but, as a matter of economy, it was found necessary to take up at the outset only one portion of the work. There was, however, a Zenana Mission at Calcutta, and the Society was instructing young women at Benares. Besides, there was another organization engaged in the work, so that something was being done. He trusted the day would soon come when the work of female education would be prosecuted far more than it was at present, and when the prospects held out by the noble Lord would be realized. (Hear, hear.)

TELEGRAPHIC NEWS.

London, 14th.—In the House of Commons last night, Mr. Synes (Col. Sykes) raised a debate on China, contending that the Government at Peking was impotent to carry out its engagement, and he demanded a revision of the internal trading arrangements.—Mr. Otway admitted the weakness of the Chinese executive, but said it would weaken and not strengthen it, to make harassing demands upon it. In his opinion all

alterations and changes by European agency must be gradual, government should be requested to state if a transitus were desirable, but he thought that the revision of existing treaties should be postponed until the Emperor had attained his majority; in the meantime England should look solely to the Central Government for redress in case of any failure of treaty engagements.—A letter of Mr. Gladstone has been published emphatically declaring against concurrent endowments and the postponement of the disposal of the surplus funds.—The Abyssinian Committee reassembled yesterday. Mr. Charles Turner was examined and said the excessive expenditure was due chiefly to the delay in discharging the transport in consequence of the monsoon at Bombay.—Lord Rautor (?) is dead.—The Indo-European Telegraph Company have successfully laid their submarine cable through the Black Sea.

15th.—The French Atlantic cable has been successfully laid to the island of St. Pierre.—Numerous demonstrations against the Lords' amendments to the Irish Church Bill have taken place.—The promised reforms in France have been well received.—Latest advices from Madrid state that the ministerial crisis in Spain has terminated.—An Austrian Red Book has been published stating that Austria always desires peace, but that at the same time she will protect her own interests.—In the House of Commons yesterday, Mr. Gladstone moved to disagree with all the important amendments of the House of Lords to the Irish Church Bill. After a short debate on the preamble, the Bill was restored by a large majority to the form in which it left the Commons, thus rejecting the possibility of concurrent endowments.

16th.—The House of Commons, in its last night's sitting, restored by 290 votes against 218, the clause of the Irish Church Bill which devotes the surplus funds of the Church to charitable purposes. An acrimonious discussion took place, during which Mr. Disraeli accused Mr. Bright of having held out a threat of dissolution.

17th.—Mr. Cardwell, in reply to Sir Stafford Northcote, yesterday, said that much correspondence had passed concerning the supercession of Colonels of the Queen's Army by those of the Indian Army, and he now, with the consent of the Duke of Argyll, proposed to appoint another Committee composed of eminent lawyers and members of high rank in the two services. The question for consideration would be the proper relative position of officers in the two services, but Mr. Cardwell said he had no power to make proposals involving a charge upon the Treasury.—The Duke of Argyll had undertaken not to allow promotions pending the enquiry.—The Bombay mail of the 22nd ultimo was delivered in London to-day.—The Bombay mail of the 29th ultimo reached Suez on the 16th instant.

19th.—Admiral Kellitt has been appointed successor to Admiral Keppel.—The Abyssinian Committee met yesterday, when Captain Dundee (?) was examined. He said that the coal supply was entrusted to the Peninsular and Oriental Steam Navigation Company to prevent injurious competition.—The latest telegrams received from Spain, state that the Cortes have been prorogued.—A Carlos conspiracy has been discovered in Madrid. Don Carlos has entered Navarre, and has been pursued by the French police to the Spanish frontiers.

20th.—The Queen has intimated her intention to visit Ireland next year.—Mr. Warburton, High Sheriff of Queen's county, has been shot dangerously in an agrarian outrage in Ireland.—The Mouth (sic) with the Gibraltar and Malta telegraph has started to complete the sub-marine system with India.—After a long and animated discussion last night on the preamble of the Bill for the disestablishment of the Irish Church, the House of Lords, by 173 against 95 votes, maintained the amendments already brought forward.—Earl Granville immediately adjourned the debate.—The *Rangoon* with the outward Indian mails left Suez for Bombay on the 17th inst. at 1 p.m. (1 day and 5 hours before contract time).

Paris, July 13th.—The Ministerial crisis still continues. The new Ministers have not yet been named. Many rumours are current but nothing is yet definite.

18th.—The new French Ministry has been constituted as follows:—Minister for Foreign Affairs, Latour d'Auvergne (? Prince de la Tour d'Auvergne).—Minister of the Interior, M. de Forcade la Roquette; Minister of War, Marshal Niel; Minister of Marine, Admiral Rigault de Genouilly; Minister of Justice, M. Duvergier; Minister

of Instruction, M. Barbeau; Minister of Commerce, M. Alfred Le Roux; Minister of Public Works, M. Gressier; Minister of the Household and the Fine Arts, Count Vaillant; President of the Council of State, M. Chasseloup Laubat.—The office of Minister of State has been suppressed, and M. Rouher, who has hitherto held it, has been appointed Permanent President of the Senate, and M. Tittle, Chancellor.—The Corps Legislatif has been further prorogued until November.

PASSENGERS SAILED.

Per *Golconda*, 20th:
For Southampton.—Lieut. Perse, and Mr. H.
For Suez.—Mr. Harris.
Per *Magdala*, 22nd:
Dr. Leiner, Colonel and Mrs. Wheeler and children, Mrs. Balfour, Rev. Mr. and Mrs. Isenberg and 2 children, Captain and Mrs. Richmond, Mr. and Mrs. Platts and 2 children, Mrs. Jardine, Captain Jacob, Captain Johns, Mr. Buchan, Dr. Bonavia, Mr. Robinson, Mr. Jervis, Mr. Young, Messrs. Wilson, Furnival, Mackie, Hampshires, Smith, Lang, Lewis, Girdwood, Burgess, Jones, and Smith.—Mr. and Mrs. Collier, Mr. Allan, Mr. Morris, and Mr. Selby.

PASSENGERS ARRIVED.

Per *Salsette*, 22nd:
From Southampton.—Dr. Hensman, Messrs. J. S. Howitt, W. Dreyer, and W. C. Batt.
From Marseilles.—Sir C. Sargent, Dr. and Mrs. Bensley, Colonel Fraser, C.B., Captain Hancock, Major Barton, Messrs. C. Stansfeld, Hardern, Wallace, Cohen, Owen and Symons.
From Aden.—Mrs. Mullaly.

DOMESTIC OCCURRENCES.

DEATHS.

CRICHTON.—July 15th, at Bombay, James Patten Heath Crichton, aged 4 years.
SMITH.—July 16th, at Dadur, near Bombay, of premature confinement, Sarah Jane, the beloved wife of Mr. Samuel Scaton Smith, Chief Inspector G. I. P. Railway Police, aged 31 years and 12 days.
MUNDAY.—July 19th, David John Munday, leaving a wife and a large number of relatives and friends to deplore his loss.
GORAY.—July 17th, at Nassick (Sharanpur) Christopher Caesar, the infant child of Mr. M. Goray, aged 13 months and 17 days, of teething.
COLLINS.—July 14th, at Colaba, Mrs. Ellen Collins, leaving two sons and a number of friends to bemoan her loss.

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